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The Gospel Testimony of Mother Ann  
Lee and the Elders, William Lee and  
James Whittaker.

No. 16.

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nities of Believers in 1816. Re-written by  
Henry C. Blinn.*

Mother Ann and the Elders visit the towns  
of Norton, Stonington, Preston and  
other places.

THE public service that was held at  
the house of Joseph Bennett was ad-  
dressed by Elder Calvin Harlow, who  
received the best of attention. In his  
delivery of the gospel testimony, his  
voice was clear and pleasant, and the  
ministration was in such a loving spirit  
that many wept and prayed with heart-  
felt devotion.

A Baptist deacon was present who  
had been very much opposed to the tes-  
timony. At the close of the meeting  
he called and wished to converse with  
Mother Ann. At first he seemed much  
interested and was pleased with the re-  
marks that were made. Becoming  
more familiar, he addressed himself to  
Mother Ann,—“Your children do not  
talk as you do. Why do they not talk  
as you do?

Mother Ann replied, “You must not  
expect the children to be parents.”

As the deacon did not wish to have  
his life brought into the light of the tes-  
timony of Christ, nor his Christianity  
offended, he soon retired.

At a subsequent date two men called  
to see the Believers, but as they were  
entire strangers they did not know Moth-  
er Ann, although she was then present  
in the company.

After an introduction one of the men  
remarked,—“Is there not a woman  
here that is the head of the church?”

“No,” replied Mother Ann, “Christ  
is the head of the church.”

Elder William Lee then added,—  
“We do not allow either man or wom-  
an to be the head of the church; Christ  
is the head of the church.”

“But,” continued the man, “there is  
a woman here that teaches, is there not?”

Elder William replied, “We do not  
allow either man or woman to teach,  
except they have the spirit of Christ in  
them. Christ teaches through them,  
and with this spirit, a man, woman or  
child may teach.”

Rumors having been received that a  
mob was collecting only a few miles  
distant, some anxiety was manifested in  
the family, but the Elders were not dis-  
turbed in their minds, and very fortu-

nately, received no personal violence while they remained in the place.

The next journey of the Elders was to the town of Ashfield, and by invitation, accepted a home in the family of Asa Bacon. Reaching this place on the first of November 1782, they remained till the next spring.

Ashfield was a central place and on this account it was very convenient for the Believers to meet and hold their seasons of public worship. It was thought also, that the place would be less liable to be disturbed by mobs. So soon as the Elders extended the liberty, a great number of people visited Ashfield from all parts of the country where the gospel had been preached.

It was estimated that not less than six hundred persons were there at one time. During this revival season, the spirit and power of God was manifested in a marvelous manner. In their testimonies they exhorted each other "to contend earnestly for the faith that was once delivered unto the saints." The church of God must be a light to the world, and the people of God must live "soberly, righteously and godly in this present world."

But as in the early days of the primitive church, men and women had crept into the fold of Christ; "ungodly men, turning the grace of God into lasciviousness and denying the only Lord God and our Lord Jesus Christ."

The voice of Mother Ann and the Elders against "principalities and powers, against the rulers of darkness of this world, and against spiritual wickedness in heavenly places," was like the roaring of thunder. Every heart was searched and the work of purification was manifested in great power.

Michael and his angels fought against the dragon and his angels, and so mighty was the noise of the battle that it was heard at the distance of several miles. The sound was like "the voice of many waters and as the voice of mighty thunders."

In these operations of the spirit all the combustible material of a depraved nature, "the lust of the flesh, the lust of the eyes and the pride of life were burned as in a furnace. The flames which issued from the souls and mouths of these messengers of God and passed among the assembly, burned and consumed everything that was not in accordance with the testimony of Jesus Christ. The Revelator says "His eyes were as a flame of fire. His voice as the sound of many waters and out of his mouth went a sharp two-edged sword." Rev. i., 14-16.

The blessed effects of this purifying fire were soon to be seen and felt. When the evil influences were rooted out, the good fruit had room to grow. The Believers learned lessons of meekness and humility. Peace, love and harmony flowed in among them, and heavenly love and gospel union gained the pre-eminence and was cherished by every faithful Believer.

A spiritual light now began to shine more effectually upon them and wisdom and understanding to influence them in all their actions. As the rubbish of the old earth and heavens was purged out and burnt up, they began to see more clearly, and to understand what belonged to the new.

In all these things they saw that it was, indeed, a great thing to learn the way of God. As yet they had just entered the work, but the education was

producing a remarkable increase of the gospel among the people.

As no previous preparation had been made for the entertainment of the Believers in Ashfield, consequently there were no stores of provisions laid up for the multitude, and though the quantity on hand was, sometimes, very small and great numbers of people were continually coming and going, yet with the blessing of God they knew no lack.

Multitudes have been fed many times, and under the peculiar ministration of the gift have been well satisfied. Mother Ann would say to the people, "It is by the miracles of God that you have been fed, O ye of little faith."

The opposition to the work of the gospel had never been so great in Ashfield, as in several other places, yet the Believers were sometimes disturbed by "lewd fellows of the baser sort," who came for carnal and mischievous purposes. The most of a disturbance was excited by Daniel Bacon. He and his family had accepted the faith, and for a season were quite zealous in leading a Christian life. Becoming weary of the cross, Daniel returned to the old inheritance, but his wife maintained her faith. In the month of March he brought his wife and child in a sleigh, and without going into the house, he put them out, in a very rough and churlish manner, into the street before the house and immediately drove off.

When the Elders were informed of the fact, they said, "This is an evil snare, he has done this to produce trouble for us. She is his wife and we must not permit her to remain at our house. One of the Brethren was then sent to convey her and the child to her own home. Failing in his purpose, Daniel

openly came out and by slanderous reports gave the enemies of the cross a pretext to bring on a persecution.

This furnished a pretext for a lawless company to visit the Believers to inquire into the truth of the report. A large number of the people of Ashfield were very friendly and would have avoided anything that was likely to cause a disturbance. In the adjoining towns, however, there were many busy-bodies and calumniators who were active in circulating that which was false, and this class seized every opportunity to scandalize the character of Mother Ann and the Elders, and to bring a reproach upon her manner of life as well as upon the testimony she preached.

A few days subsequent to this action of Daniel Bacon, about sixty men collected in Shelburne and its vicinity. The people of Ashfield were informed of the fact and immediately appointed a Committee to confer with the leaders of the mob and prevent, if possible all riotous proceedings. The Committee consisted of Thomas Stocking, a captain of militia, and two other respectable men. They called at the house of Asa Bacon and asked to see Mother Ann.

On coming to the door, she remarked, "I am a poor, inoffensive, weak woman. I have suffered so much from the cruelty of mobs that it seems impossible that I could endure any more."

The Committee replied, "You need not fear, Madam, we have not come to hurt you, but to defend you." They then informed her of the anticipated uprising in Shelburne, and said, "We are not willing to have any mobs in Ashfield, and it you, and the Elders will go to the residence of Philip Philips,

you shall be welcome and shall be protected."

Mother Ann meditated upon the subject and considering herself under the protection of the spirit of God, she did not choose to be under the protection of man, and very kindly declined the offer. She then invited the Committee to dine with the family and treated them with the utmost kindness. After dinner the Committee retired and met the mob about one half mile distant from the house.

Here they held a conference with the leaders of the company and found that their object was to search into the truth of some prevailing rumors, respecting the character of Mother Ann and the Elders. They had heard some infamous reports and concluded that the preaching of the Believers was an imposition upon the people. They strongly suspected her to be a British emissary and working for seditious purposes.

The Committee bore testimony of the peaceable deportment and harmless conduct of the people. The mob, however, could not be satisfied without a full examination of the Shakers for themselves. The Committee then agreed that if the company would proceed no farther, Mother Ann should answer for herself upon conditions that she should receive no harm.

This seemed to satisfy the leaders of the mob, but a part of the company, not agreeing with the decision pushed on determining to reach the house of Asa Bacon. They hailed Ephraim Welch, who was standing at the door, with this inquiry.—

"Where is that woman you call Mother Ann?"

"I suppose she is in the house," said he, "What do you want?"

"We hear that she ran away from her own country; that she has been cropped and that a hole was burned through her tongue for blasphemy, and we want to see for ourselves."

Ephraim soon informed the Believers, of the company at the door, and after the Elders had held consultation it was thought best to meet them. Mother Ann accordingly stepped to the door, and said,—

"What may you want of me?"

They repeated the reports that they had heard, as before, and said,—

"We have come to see for ourselves."

"It is unkind in you," said Mother, "but will you believe your own eyes?"

The speaker remarked, "We shall be obliged to believe."

"Then come forward," said Mother, "and see for yourselves."

"Are my ears cropped?"

"Has my forehead been branded?"

"Has my tongue been burned with a hot iron?"

"Now with this evidence, what do you think of the reports?"

"I think," said the speaker, "that they tell awful lies about you."

Mother Ann then told them how foolish it was to give credit to such false and inconsistent reports, and how wrong it was to come and disturb the Believers in such a wicked manner. The party made an apology and left the place, apparently much chagrined at their own folly.

The Ashfield Committee returned and informed the Believers of their conference and agreement with the leaders of the mob, and then asked Mother Ann and the Elders to go to the house of a distant neighbor, and in this way prevent the mob from advancing. Agree-

ably to the wish of the Committee several of the Brethren and Sisters made preparations for the trip.

Mother Ann, Elder William Lee, Elder James Whittaker, Calvin Harlow, Aaron Wood, Ephraim Welch and others formed the company. On arriving at the house of friend Smith, they were very kindly received. The leader of the mob, Col. David Wells of Shelburne, soon entered upon the examination of the charges, very similar to those already mentioned, and found them fully refuted in all points. Many unkind accusations were brought against the Believers. One was,—

“The Shakers have bought all the hay in the town, that was to be sold, and a poor man cannot get enough to keep his cow from starving.”

The next accusation was. “They have also bought up all the grain, and the poor are left destitute of bread to eat.”

The Committee replied, “The people of the town have a surplus of hay and find it to their advantage to sell it to the Shakers, because they pay the money for it. We know of no such poor man, in the town, as has been mentioned, and if he can be produced, he shall be supplied with hay.”

The Believers had made the same offer, but the poor man was not found.

Of the second charge, it was proved that the Shakers had not bought any grain in Ashfield. On the contrary, they had sold some to the people of the town, which the Shakers had brought into the place.

The Committee then bore testimony to the honesty and integrity of the Believers, in all their dealings with other people, and expressed an unwillingness

to have them molested or to have the town disturbed on their account.

Having closed the examination, Mother Ann addressed herself to Col. Wells in these words.

“Is it not a pity that a man, professing to be a gentleman and an officer of the United States, should give heed to such slanderous and inconsistent reports?”

“That you should come here at the head of a mob, away from your own town, to persecute an innocent people is a very singular act.”

The Col. did not accept the reproof kindly, and threatened to cane Mother Ann if she said any more.

Mother Ann replied. “An American gentleman, and are you threatening to cane a poor, weak woman? What a shame it would be!”

The Col. attempted no farther opposition.

Elder James Whittaker made a few remarks to the assembly, and closed with these words:—“I am called to stand in defense of the gospel, and that I will do to the losing of my life.”

The mob then dispersed without committing any act of violence. In this way God protected his people from the snares of the wicked. The earth opened her mouth and swallowed up the flood of malicious lies and slanderous reports, which the dragon had cast out against the woman.

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#### Higher Views of the Family Relation.

OLIVER C. HAMPTON.

It is generally admitted, that the perfection, stability and permanence of the Government and prosperity of a Nation has its origin in that of the *family*.

In so far as the conduct and government of the families in a Nation are perfect in the same degree, it is held, will the Nation itself be so in its conduct and government. This family arrangement includes Father, Mother, Son and Daughter, and derives its Origin from Wisdom and Love the primal principles (male and female) of our Universal Father and Mother (one spirit) who is in Heaven.

The Christ of the Universe including Son and Daughter are also to be reckoned in this Parental Category. No doubt these views regarding the private families in a Nation are true, as every thing must be of the character of the parts of which it is composed. And it is necessary and important that Parents study and practice the best modes of manipulation by which to render their families in the highest degree serviceable to the Nation at large.

But there is a Spiritual Parentage of far higher import and covering ground of far higher glory and perfection than the very highest state attainable by any or all families on the rudimental plane of animal existence.

This has sometimes been denominated the family of Christ. Considered in its largest meaning it includes not only Humanity on this our planet, but all Intelligences in all worlds. As a hen gathereth her brood under her wings, so this Heavenly Parentage gathereth all Angels and Arch-angels all saints and all sinners within the Fold of its Divine Economy;—under the wings of its Infinite goodness and charity.

It is back of all development and moves us on from glory to glory and from perfection to perfection from the start.

The Christ of the Universe—the Divine Son and Daughter, emanate from the Divine Father and Mother and complete the Divine Parentage. Their mission is to project into objective form and systematic order and arrangement, the thoughts of God (the Infinite Father and Mother.)

They are the Incarnated Word, which the beloved apostle John declared, "was made flesh and dwelt among men." This unspeakable boon, this incarnated word was represented by Jesus and his successors in the Pentecostal Church, and during that dispensation was the visible medium or order through which mankind could and did find and enjoy salvation from sin, and Brotherly Love and self-abnegation for the benefit of Brethren and Sisters. But the ghastly ignorance of mankind and the terribly abject condition in which woman was held, precluded all possibility of the representation of the mission of the female at that time. Our spiritual Mother however, appeared and claimed her place and mission in the Divine Economy about one hundred years ago and now the Incarnated Word in its complete order and systematic arrangement and organization is consummated. The Lamb and the Bride have made themselves ready, and invite mankind to the feast of good things, and to the higher planes of progress. The Pentecostal system of church organization has been supplemented and perfected in this *latter Dispensation* by superadding to the requisitions of celibacy and community of goods, another of grand and unspeakable value and Almighty magnitude and importance (viz.) that of admitting to woman an equal share in the

parental government and manipulation of the affairs of the church in all matters Temporal, Intellectual—Spiritual of our life and existence as an Institution.

Our church therefore under the panoply of these eternal principles of organization is ready and able to lead its votaries into all degrees of evolution and progress;—into all that is high, holy, pure and happy. To this glorious privilege we most earnestly invite all who are seeking a sinless life of peace, purity and love to come and share with us the joys of a Heaven here, and eternally hereafter.

*Union Village, O.*

### JEALOUSY.

MARTHA J. ANDERSON.

JEALOUSY outrivals all the contemptible vices of human nature; insomuch as it embitters life's sweetest springs; destroys the loveliest buds of virtue; warps mental expansion, is godless and irreverent of the feelings of others, bears no good will to superior excellence; and strives to bring everybody and everything to the level of its own meanness.

It carries into all its projects and intentions, the blind unreason of intense selfishness; tampers with heart-love, sincerity and friendship, and many a broken tie bespeaks its cursed power.

Its scathing blight is felt in the home, in the social circle, in the religious assembly, and throughout the broad arena of life's pursuits, where humanity compete for fame, station or renown.

What contumely, scorn, bitter hatred and falsehood it heaps on those, who, by its very contempt it acknowledges superior to its own base self-hood.

It seeks position it does not merit; claims wealth it does not earn; libels character it cannot attain; belittles knowledge because of ignorance; and bars the doors to all advance in virtue, wisdom and goodness.

Its curse returns in cursing. Only he who blesses has the promise to be blessed. In honor preferring one another is the lofty ideal given by the divine master. Love, consolation and peace, bloom only in the garden of sweet contentment.

Our talents can only be measured by the good we accomplish; position alone determines not our real worth. There are nobler themes to engage our attention than the mere petty strifes of human and terrestrial affairs.

Live to be good, not great. The lowliest may drink the nectar of bliss denied the great ones of the earth; and those who have no treasures here, may secure them in heaven. We shall receive whereof we are worthy, no more: The lovable shall be loved, the honest trusted, and the meritorious rewarded.

Then let us not harbor this base passion; for the wind of fate shall turn the flame it kindles, to scathe and scorch our souls, to the extinction of every green and living thing, that might otherwise spring up to gladden and beautify our being.

*Mt. Lebanon, N. Y.*

### ADDRESS TO YOUTH.

DANIEL FRASER.

By the good providences of God you have a privilege to see and hear of, and practice Christian principles. There are many who are educated in schools and colleges, and called Christians, who preach and pray, and yet have not begun

to practice the first Christian principle. Indeed have not yet begun to practice the first just natural principle—that is, to get an honest living with their own hands. Your opportunities to become truly learned greatly exceed theirs; and if you receive the principles and truths of the gospel—the glad tidings that Christ and Mother brought; and put them into practice in your every-day life—in all your goings forth, you will become truly learned, and finally, you will be assured that in Christ Jesus is hid all the treasures of wisdom and knowledge.

My object in writing to you is not to open up any branch of knowledge, but to point where some of the treasures of wisdom and knowledge may be found.

The Old Testament is a wonderful book—it contains a system of law adapted to the natural man which exceeds all other natural systems of human law; and portraiture of human character so truthful, and applicable to human conditions, that even after the lapse of three thousand years, they are still fresh, new and instructive. In the above respects, the Bible is without a parallel among books—it is above and beyond them all. And of the New Testament, the parables alone are caskets of wisdom and knowledge, to say nothing of the great leading principles which underlie Christianity—lived out by the Savior and opened in his teachings. What can be more comprehensive, or fuller of simplicity than Christ's interview with the young man who came to him and kneeling, asked, "What shall I do to inherit eternal life? In a few words he conveyed to the young man, a knowledge of the work necessary to be done as a preparation to entering his kingdom. To keep the Moral Law—that is, do nothing

to injure others, and give his all, and himself to God. Then he would be in a condition to learn of Jesus.

The reading of the parables as presented in the scriptures, is very much like unto a rich man having a casket of precious things, who comes along and shows you a nice box; he opens it, and every little compartment is stored with jewels; he shuts it up, and takes it away with him, and you are none the richer for what you have seen. So of the sayings of Jesus, you may read them, and get an outside understanding of them, but if you do not practice nor square your life by the contained teachings, you will not be any richer in heavenly things.

Jesus spake from the life he lived, hence he was able to say "the words that I speak unto you they are spirit and they are life." Now, if you will make his life your life, so in your degree, you will be able also to speak from your life. But if you fail to do so—have not the life of Christ in you, you will be able to speak of natural things only, for out of the contents of the heart the mouth speaketh.

It may be observed here, that all human beings have in them a two-fold life—an inward or spiritual life, and an outward animal life. Before I close, perhaps I will say a few words on this subject. In the mean time I will open one of the caskets, on the outside is written the following words "I will open my mouth in parables, I will utter things which have been kept hid from the foundation of the world"—the natural man.

Parable first. A sower went forth to sow his seed, and as he sowed some fell by the wayside and was trodden down, and the fowls of the air devoured them.

And some fell on stony places, and forthwith the seed sprung up because there was but little depth of earth, and when the sun shone the plants withered. And some fell among thorns and the plants were choked. And some fell on good ground and brought forth some one degree of fruit and others a greater measure.

When Jesus had opened this casket, he said, "he that hath ears to hear, let him hear." He then shut the casket up, and took the treasure away with him, and left the multitude to think about what might be the meaning of the parable.

No doubt you would like to know the reason why Jesus did not explain it to them. He would have been well pleased to have done so, but he considered their state of preparation to hear his word, and wisdom forbade committing further knowledge to their keeping. And with pleasure he turned to his disciples and said, "blessed are your eyes for they see, and your ears for they hear." "Hear ye therefore the parable of the sower." And he began to open to them its interior meaning, which you may read by turning to Luke, viii., 5. But before he began, he said, "Many prophets and righteous men have desired to see what you see, and hear what you hear and have not heard them."

To the language used by Jesus in explaining the first part of the parable, I would draw your attention. "Those by the wayside are they who hear, then cometh the devil and taketh away the word out of their hearts." Now how did the devil manage to take the good word out of their hearts? they gave way to lightness—"the fowls of the

air devoured it." Here we see that giving way to lightness in sacred things is an act of the devil. Young persons are greatly exposed to receive from their own hearts, and from others this spirit of lightness; to many, it is just as natural to be light as it is to breathe, or in other words, they willingly work the works of the devil, and minister the same spirit of lightness to others and think nothing about it; and that is the way the devil wishes his work to be done; do it and never think about it afterwards. Christ knowing how exposed souls are, said, "Watch and pray that ye enter not into temptation" that is, into the spirit of the evil one.

The devil has the easiest access to young people through the avenue of lightness; they think there is no great harm in it, and will actually sing the songs of Zion in a light careless sense.

When a soldier is placed on guard, it is his duty to watch and see that no enemy goes over the line or gets a foothold in the camp. So of all the thoughts that enter your head, except you gather and keep the gift of self-examination you will find that the devil will enter your premises every day, and instead of you being a guard to keep out evil, you will be an avenue to receive and admit it. Without watchfulness and self-examination, you cannot progress a single inch—without self-examination you will stumble as you go every day; not only so, but you will be a stumbling block in the way of others. A lack of the gift of self-examination is the reason why young people need so much laboring with. They do things from an inward pressure of evil. Against this pressure of evil a cross has to be borne. That is the reason why

Jesus taught his disciples to bear a daily cross; and it is just the same with you today, as it was with the young disciples in Christ's day. And when he warned his disciples to watch and pray, in the course of his labors he added another word—Pray and faint not—do not give up to the enemy.

One of the reasons why youth do not examine themselves, is, because they do not want to change. They want to be the same kind of persons that they have been—to follow their own natural way, and not God's way. Now that will never do—Christ and Mother changed—turned from their own ways. Christ came not to do his own will, but the will of his Father. The youth who stands stiff in his own will, is of the wicked one.

Another reason why youth do not like to examine themselves, is, they do not like to read the record of their own doings as written on their memory. Do not like to look at themselves, because they have been giving way here and there, and so been co-workers with Satan; and so much under his power, as to be afraid to say to him "get thee behind me Satan." Have not simplicity enough to tell themselves and their Elders the truth, and so shame the devil.

In examining natural objects men are not content with their ordinary vision, they use helps—examine things microscopically, and are much pleased to have the microscope open up something they could not see with their naked eye. Now how is it possible for any person to know himself, if he will not examine himself with his own eyes. Those who do, will have the help of other eyes that see clearer and farther than their

own; in this way, "God helps those who help themselves." But those who have eyes and see not, shall wander—stumble and fall in the dark—the darkness of their own will.

It may be asked, how can the gift of self-examination be gained and kept? the answer is, by continually exercising it on all you do, by night and by day. Persevere therein till it becomes pleasant so to do—becomes a delightful duty. Then ye will know for yourselves experimentally, and truly, that Christ's yoke is easy, and his burden light.

I omit saying anything further on this interesting parable. Exercise your mind upon it, and gather information from others on the subject. And when you get through with this parable—this beautiful casket, there are others equally so. There is the casket of the Fig tree, of a grain of Mustard seed—of a little Leaven—of the Prodigal—of the unjust Steward—of the Beggar and the Rich man—of the man who thought too highly of himself—of the unjust Judge, of the man who went into a far country—of the man who planted a Vineyard—of the Woman and the lost money—of the lost Sheep—of the Tares—of the Shepherd and the Sheepfold—of the Net and the Fishes—and of the Casket of the Pearl of Great Price.

Every one of these Caskets contains gems illustrative of the kingdom of Heaven where lust has no place—where they neither marry, nor are given in marriage. Blessed are those who have a part in that kingdom never to go out.

I will now say a few words on the twofold life in man. Jesus said, "flesh and blood cannot inherit the kingdom of heaven." Now all the animal creation are flesh and blood, and are brought

forth through the action of the propensities. And we in common with the lower animals, have the same kind of life, and the same propensities; therefore, that life can have no part in heaven. Intellect in connection with our animal life does not make it any better nor change its nature. In addition to that life, we have another—a life that the word of God can quicken; but no mere animal can be quickened by that word. The Apostle said “ye hath he quickened who were dead in trespasses and in sins.” Ye hath he quickened into a higher life, who were wont to live in the lusts of the flesh and of the mind. Again, the Apostle said, “If ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body ye shall live. And as many as are led by the spirit of God, they are the sons of God.” And no longer the sons of Adam.

The testimony of the gospel which you hear from time to time, is the testimony of life to the inner man; and no soul can ever be quickened except in obedience and subjection to it.

You may gather from these few words, an understanding, which life is acceptable to God, and to your Brethren and Sisters, and which is not; remembering at all times, that ye cannot serve two masters. Which will ye serve, an old fleshly nature, or will ye strive and pray that ye may be quickened into a newness of life?

*Mt. Lebanon, N. Y.*

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#### THE CHANGED CROSS.

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It was a time of sadness and my heart  
Although it knew and felt the better part,  
Felt wearied with the conflict and the strife,  
All, all the needful discipline of life.

And while I thought on these as given me,  
My trial test of faith and love to be,  
It seemed as if I never could be sure  
That faithful to the end I should endure.

And thus no longer trusting to his might  
Who says, we walk by faith and not by sight,  
Doubting and yielding almost to despair  
The thought arose. My cross I cannot bear,  
For heavier its weight must surely be  
Than those of others which I daily see;  
O! if I might another burden choose  
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around,  
E'en nature's voices uttered not a sound,  
The evening shadows seemed of peace to tell  
And sleep upon my weary spirit fell.  
A moment's pause, and then a heavenly light  
Beamed full upon my wandering, raptured sight,  
Angels on silvery wings seemed everywhere  
And angel's music thrilled the balmy air.

Then one more fair than all the rest to see,  
One to whom all others bowed the knee  
Came gently to me as I trembling lay  
And “Follow me” he said, “I am the way”  
Then speaking thus, he led me far above  
And there beneath a canopy of love,  
Crosses of diverse shapes and size were seen  
Larger and smaller than my own had been.

And one that was most lovely to behold  
A little one with jewels set in gold;  
All this methought I can with comfort wear,  
For it will be an easy one to bear.  
And so the little cross I quickly took  
But all at once my frame beneath it shook.  
The sparkling jewels fair they were to see,  
But far too heavy was their weight for me.

This may not be, I cried, and looked again,  
To see if any here could ease my pain,  
But one by one I cast them slowly by  
Till on a lovely one I cast mine eye,  
Fair flowers around its sculptured form entwined,  
And grace and beauty seemed in it combined;  
Wondering I gazed and still I wondered more,  
To think so many should have passed it o'er.

But O, that form so beautiful to see,  
Soon made its hidden sorrows known to me  
Thorns lay beneath those flowers and colors fair,  
Sorrowing I said. This cross I cannot bear.  
And so it was with each and all around  
Not one to suit my need could there be found;  
Weeping I laid each heavy burden down  
As my guide gently said, “No cross, no crown.”

At length to Him I raised my saddened heart,  
He knew its sorrows; bid its doubts depart,  
Be not afraid, he said, But trust in me  
My perfect love shall now be shown to thee,  
And then with lightened eyes and willing feet  
Again I turned my earthly cross to meet,  
With forward footsteps turning not aside  
For fear some hidden evil might betide.

And there in the prepared appointed way,  
 Listening to hear and ready to obey,  
 A cross I quickly found of plainest form,  
 With only words of love inscribed thereon.  
 With thankfulness I raised it from the rest  
 And joyfully acknowledged it the best,  
 The only one of all the many there  
 That I could feel was good for me to bear.  
 And while I thus my chosen one confessed,  
 I saw a heavenly brightness on it rest,  
 And as I bent my burden to sustain,  
 I recognized my own old cross again.  
 But Oh! how different did it seem to be  
 Now I had learned its preciousness to me;  
 No longer could I unbelieving say,  
 Perhaps another is a better way.  
 Ah, no! henceforth my own desire shall be,  
 That He who knows me best shall choose for me,  
 And so whate'er his love sees good to send,  
 I'll trust it best because he knows the end.—*Anon.*

### THINGS WORTH CONSIDERING.

—  
 IDA A. THOMAS.  
 —

I WOULD bring my soul nearer to God that I might be a partaker of His unbounded goodness, knowing through Him and His ministering angels I have been gifted with faith which if obeyed will support me through all trials. Many times when weighed down with trouble and grief and looking about for that soul craving something I have found comfort in the faith given, that omnipotent power surging within my soul which holds firmly within the bounds of love and duty.

Beautiful gospel I love thy principles, and all the true and noble souls who live and carry them out; to such I would gather closely that I may gather new life and strength; with this support I can with many valiant soldiers in the battle more courageously meet the foe. I love the hour of worship when in union with my Brethren and Sisters I can come forth and worship God freely in spirit.

Our body could not exist without its

natural food and it is just as essential that the soul be fed with spiritual food to keep it alive and quickened and I want to be constantly kept awake knowing I am doing my duty; that I am pleasing and not grieving the good spirits around me, and when I feel grieved or tried in spirit to bend at the mercy-seat in prayer that I may receive new strength to take up my cross anew. To all honest souls I know a helping hand will be extended and the light of everlasting truth will stand plainly revealed before them. For truth alone will stand forever. I will take new courage and press on more bravely with my Brethren and Sisters, I know the way of the cross is the way to salvation.

Jesus says if you would be like me take up your daily cross and follow me. I am willing to forsake all, to crucify a worldly nature that I may dwell in, and know the everlasting joy and peace of the spirit.

*Mt. Lebanon, N. Y.*

### CHRISTIAN LOVE.

—  
 M. J. TATTERTON.  
 —

By Christian love is meant the spirit Christ manifested towards mankind, a love not for his followers alone, not merely for those who believed in him, but for all. The more degraded or diseased in mind or body, those whom he met in his path of life, so much more did his loving compassion reach out toward them; and by the great gifts and power that were his, he healed them of their infirmities; and by his words of love, and encouragement, he taught them of the Higher Life, and filled their souls with that comfort and joy which always follows obedience to

new light. Oh! the grandeur of the love of Christ as portrayed by him when with lips white with the agonies of death, he prayed for his enemies, "Father forgive them for they know not what they do." Such an example of true charity and Christian love, was never before witnessed. Knowledge and appreciation of the love of God is the result of soul growth and development.

When the Christian is in full possession of this love he is then able to bear with patience all burdens, endure the buffetings of temptation and suffer persecution for Christ's sake. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends" and also declared the seal of discipleship to be, "If ye have love one for another."

Well might the disciple whom Jesus loved, when grown too feeble and aged to render service, physically, in the Master's cause, often present to the church the words of him they professed to pattern. "Little children love one another."

"Love one another, love, love, each other,  
By this Christ's followers are known."

*Canterbury, N. H.*

#### PERSEVERE.

Rugged toiler, son of labor,  
Stoutly battling every day,  
For existence, O my brother,  
Thou shalt triumph in the fray.  
On life's changeful scene of action,  
Though defeat may oft appear,  
Thou shalt win the victor's laurels,  
If thou wilt but persevere.  
Though thou art obscure and lowly,  
You may reach the wished-for goal,  
Grasp the prizes wealth and station,  
If thou hast a dauntless soul.

If thou hast a resolution,  
Which misfortune cannot shake,  
One on which the angry surges,  
An impression fail to make.

Art thou sneered at and derided  
By the self-styled lofty born,  
Heed ye not the fool's contumely,  
Nor the weak mind's harmless scorn.  
Art thou friendless, friends will gather  
As do courtiers king around,  
When thou hast achieved distinction  
When thou hast position found.

Strong in faith let nought repel thee,  
Thou shalt in the end prevail,  
What if years of fierce endeavor,  
Has been spent by thee in vain,  
What if thou hast met disaster,  
Up and take the field again.  
Wreck and ruin all about thee,  
Give not up but struggle still,  
Stubborn courage is resistless,  
Ye can conquer if ye will.—*Selected.*

[Contributed by Clarissa Jacobs.]

#### THOU ART THE MAN.

THERE is room for all sorts of preaching; but the good preacher comes to the point which is, after all, personal. If the people are as good as they ought to be, let the preachers take a vacation until the people are not as good as they ought to be. If the people are not as good as they ought to be, let the preacher make them see it—if in no other way by plainly saying "I mean you." This is the point. We are in great need of being thrust through and through with it until we are humbled into repentance. Dearly beloved pastors, please come to the point. The average church-goer has no idea that you mean him. You might preach to him for fifty years, pleasing him every Sunday, and yet never suggest to him that you are dealing with his sins and seeking the salvation of his soul.

The kind of preaching wanted is that which will set men to asking "What shall we do to be saved?" "Who shall deliver me from the body of this death?" "What good thing can I do to inherit eternal life?" Your sermons go over their hearts, up to their

heads. They enjoy it. Try hitting them in the old fashion, when m-n "were pricked in their hearts." We don't say it is easy to do it. We only say it is necessary to do it. It is the art—it is fast becoming a lost art, which every preacher should learn.

How to make men dissatisfied with themselves, ashamed of themselves, sick of their frivolous and worldly lives—it is your business to learn that. The devil can give them lessons in self-complacency. They can instruct themselves in having a pleasant and enjoyable meeting. What they need of you is another sort of influence, an influence which shall reveal their sin and need. They need it now, at once. They are growing in sin. They are on the way to the judgment. Come to the point. Be quick about it. They will die on your hands, unrepentant and unsaved, if you do not convince them of sin.

Pointed, awakening preaching is the want of the time. We have all other good sorts in superfluity. This we are short of. Somehow the sinners get harder, or the shots of the pulpit get weaker or more aimless. Surely it is possible to do better, to hit the personal conscience. Try it. Pick out your sinner, and let fly this shaft: "Thou art the man."—*Selected.*

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### FAITH.

—ANDREW BARRETT.—

THE Scriptures declare in many places that by faith we can lay hold of Omnipotent power.

By faith all things are possible. Mark ix., 23.

We claim to be the people of God, having accepted into our souls the second advent of the Christ spirit we are made able to live without sin unto full and perfect salvation. Yet for some cause not to the public explained we are realizing a decay in bodily strength of numbers even to do physical duty, and a far greater decay in the realization of that life-giving, spiritual and regenerat-

ing power that the followers of Christ when they lived up to the true standard always had in possession.

"Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." We claim these promises before God. But why is it when we ask we receive no answer, we seek but nothing is found, we knock but the door remains shut? What is the matter? The promises of God are all true. Ah, faith, that eternal principle, the key that unlocks all mysteries, is lacking.

"Verily I say unto you he that believeth on me the works that I do shall he do also, and greater works shall he do because I go to my Father. And whatsoever ye shall ask in my name that will I do that the Father may be glorified in the son." In the times of sternest trial the true followers of Christ look with faith to that Almighty Power that can give aid and certain relief to their wants and necessities, and should we not Brethren and Sisters, in this day of trial, have our faith anchored firmly in those eternal principles, knowing in God's own time he giveth aid and help to those who ask aright.

Faith has nothing to do with circumstances but rests solely on the Almighty power of God. Its answer does not come by some successful combination of events or stroke of good luck. It comes from God in his own way and through his own instrumentalities.

The arm of flesh often faileth its nearest and dearest friends in days of trial. Riches sometimes take wing and leave the individual bankrupt and to the mercy of those who have stronger faith in more substantial things.

A genuine faith holds fast, undis-

turbed and persistent. While desire and hope will fluctuate and change, faith knows the answer will come. The child is an example of faith in its simplicity, its rest is certainty. Give it the mere rudiments of knowledge about God, his works, his promises and his love as has often been manifested, and it will go to God with its small and large wants as readily as to its parent.

And should we Brethren and Sisters, be wanting in this faith. While looking throughout our Zion and seeing the paucity of numbers that are willing or able to carry forward these blessed principles, how can we but exclaim,—What is the cause of this falling away? Have we lost faith in that mighty Arm of strength that has held and sustained us as shining lights of truth and goodness to earth's inhabitants thus far?

Alas, has the gold become dim and the most refined gold changed?

As a vine in a fruitful field did our heavenly Father plant his church. With the tenderest of care has he cherished it that it might bring forth fruits of righteousness.

His language is, "What more could I do to my church? But shall I say the vine is inclining to the earth and entwining its tendrils around human support?"

*Harvard, Mass.*

#### BEWARE OF TRIFLES.

BEWARE of trifles, for you can never tell to what they may grow. Even a drop of honey has before brought about the death of many men, as may be seen from the following Arabian tale, which represents a common state of matters in the East. "Petty wars," says Mr. Lane, "occasioned by events as trifling as that here related, have

been frequent among the Arabs to the present day."

There was a huntsman who hunted the wild beasts in the desert, and one day he entered a cave in a mountain, and found in it a hollow which was filled with honey. So he placed some of that honey in a water-skin which he had with him, then he carried it upon his shoulder and conveyed it to the city, having with him a hound that was dear to him. And the huntsman stopped at the shop of an oilman to whom he offered the honey for sale; and the oilman, agreeing to buy it opened the water-skin and emptied from it the honey, in order to see it. But there dropped from the skin a drop of honey, and a bird pounced down upon it, and the oilman had a cat, and it sprang upon the bird; and the huntsman's dog saw it, and sprang upon the cat and killed it; and the oilman sprang upon the dog and killed it; and the huntsman sprang upon the oilman and killed him; and the oilman was of one village and the huntsman of another, and the people of these villages heard of this event, so they took up their weapons and rose against each other in anger; the two ranks met, and the swords ceased not to be brandished about among them until there died a great multitude, the number of whom none knoweth but God, whose name be exalted.—*Selected.*

#### OUR DAILY RECKONING.

If you sit down at set of sun,  
And count the acts that you have done,  
And, counting find  
One self-denying deed, one word  
That eased the heart of him that heard,  
One glance most kind,  
That fell like sunshine where it went,  
Then you may count that day well spent.  
But if through all the live-long day,  
You've cheered no heart by yea or nay;  
If through it all,  
You've nothing done that you can trace  
That brought the sunshine to one face,  
No act, most small,  
That helped some soul, and nothing cost,  
Then count that day as worse than lost!  
—*New England Journal of Education.*

## THE MANIFESTO.

### JULY, 1887.

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#### NOTES.

#### THAT IDEAL HOME.

It is one of the greatest of blessings to have a well ordered, comfortable home, while we are privileged to dwell upon the earth. Our happiness in this life is largely influenced by this treasure. To obtain this home may require much personal self-denial and rigid economy, and when obtained, in order to secure the possession, a patient perseverance is demanded from day to day and from year to year till time is no more.

A great deal is said and sung about the beauties and loveliness of this much to be desired inheritance and, indeed, it becomes quite necessary in order to stimulate the mind to work diligently while obtaining this desirable place of abode. An association of friends, in whom we can confide, and with whom we can walk with assurance, helps to make the pilgrimage of life one of satisfaction and peace. Our gospel home which is built on the foundation of the new heavens and new earth wherein dwelleth righteousness should embody

all that has been stated, and from this so enlarge that its borders may touch the heavens of heavens.

An hundred fold, said Jesus, will be the warranted increase that shall be given into the possession of those who will accept my burden or wear my yoke, and we are assured that the yoke was easy and the burden light. If an earthly home, ruled by selfish love can have the primary lessons of government and order and neatness and peace, then the gospel home upon which the spirit of Christ rests, must have all these beautiful gifts much more abundantly.

"Thy will be done on earth as in heaven." And this can only mean for us to make our home upon earth, the same as we hold in anticipation concerning the City of God, "an abode not made with hands, eternal in the heavens." It would be folly to pray, Thy kingdom come, and then exercise no care over our lives, and over the conditions that immediately surround us.

The ideal home must be brought so near that it may be distinctly seen, and that we may learn of the very great care that has been given to it has proved so effectual that it is said to be without even a spot or wrinkle. Thy kingdom come, is the fervent prayer of the faithful. Whatever sacrifice it may demand, whatever discipline it may enforce, it will be thankfully offered to secure the confidence that the spirit of God will dwell in our home. In it must be found the pure in heart, the meek, the merciful, the peacemakers and those who hunger and thirst after righteousness.

The Kingdom of God! It comes upon the earth and in it there can be nothing that "defiles or makes a lie." It is an abode for the angels, a home where

the fruits of the spirit shall most freely abound: love, joy, peace, gentleness and temperance. In this home the apostle informs us that man becomes the temple of the living God. If he defiles this temple, him will God destroy. Christ can bring no less than this and the kingdom of God cannot maintain a healthful existence in an atmosphere less pure. It is a redeeming feature that this fact is being better and better understood. If the temple is defiled it will be destroyed and earthly homes cannot be expected to dwell any more securely. A law of retribution necessarily follows every deviation from right.

Our gospel homes may be destroyed if they become defiled by the elements of the world. Hatred, variance, strife or sedition would soon accomplish the sad work, and that which God has planted a noble vine would become the degenerate branch of a strange vine.

Paul may plant, Apollos may water, but God only can give the increase that will make a Christian home one of holiness and through his divine care keep it unspotted from the world.

## Sanitary.

**RHEUMATISM.**—At this season of the year rheumatism is usually prevalent. Some of our most distinguished men were included among the sufferers during the past month. It is one of the most democratic of diseases, for it spares neither rich nor poor. Exposure to cold is the only known exciting cause of acute rheumatism. Sleeping in damp sheets, and sitting in cold, damp rooms, after having been heated by physical exercise, are examples of the kind of exposure likely to be followed by this disease. Standing in the street to chat to friends after a vigorous

walk, is equally dangerous. In fact, any condition which prevents the skin from throwing off exhausted matter by perspiration is liable to result in acute rheumatism.

Prevention is far better than cure, especially in this disease, for the reason that those who have once been afflicted are almost certain to become victims again. Some doctors consider that it is hereditary. Injudiciously changing the weight of underclothing brings on the twinges. Not long ago there was reported to us the case of a man who had had a very severe attack caused by substituting wide woolen drawers for an old tight-fitting pair. The lesson taught by this is that the new ones should be washed a few times before it is safe to put them on. The pleasant drafts of air which render life more endurable during the hot summer nights too often pave the way for the rheumatic affections of the winter. Europeans in very hot climates, to secure sleep, make such free use of the punkah, or fan, that they acquire a form of rheumatism against which no remedy can be wholly successful. General Briere de l'Isle, of France is one of the number. He was so exhausted from lack of sleep that he had to instruct his servants to work the punkah without ceasing.—*Herald of Health.*

## TOBACCO-CREATED.

I ONCE knew a little boy who was able to smoke, apparently without any disgust about as soon as he was able to hold a rattle! This case might be adduced by some in proof of the idea that all are not compelled to learn to use the "vile weed." This boy was really brought under the influence of this potent narcotic poison before he was born, the transforming influence was really in progress, the nicotine actually entering his vital organism. Both father and mother used it, adding the baneful tendencies, the corrupting and degrading influences of rum! The house contained an atmosphere of tobacco and rum, while all of the surroundings were of a degrading character. While the mother's body was saturated with tobacco and rum, her whole mental and moral being permeated, it was not strange that her child was a tobacco-babe, with low and groveling

tendencies, nor is it strange that he never arose to anything like manhood, never rose above the beasts of the field. When one can make a fine gold watch from iron, then, and then only, can we reasonably expect that children born under such circumstances, subjected to such de-humanizing influences, will be human beings in the highest sense of the term. I know an older lad as he passes in the streets at any and all times, who has the look and manners of one in a state of intoxication. His father used both tobacco and whiskey; was often drunk. Who can doubt that this lad may date his existence back to a fit of intoxication? Fathers and mothers cannot recklessly disregard all of the laws of their being at the most important period of their lives—so far as the future generation is concerned—and not incur society, entailing the natural and necessary penalties of violated laws on their progeny. If they choose to be carnal, to live a sensual life, or could do so, alone bearing the results, we might not think it advisable to blame them, but, when the innocent must suffer, when the results of their sins must follow along the line of succeeding generations, to “the third and fourth generations,” they are heartless, unsympathizing, who are willing to create so much misery, just for the sake of a few moments gratification. I also knew an infamous boy, the most brutish, degraded and deformed of all ever met by me, the deformity, etc., being easily traced to the conduct of the so-called mother. As if the intention of an overruling Providence to so maim the creature that the least harm might be done in the world, three fingers were brought together under one nail, with other deformities too numerous to specify. Previous to his birth the mother had a perfect mania for killing snakes, contending with one monster for hours, conquering at last. He was below the average brute, snake-made! When will the mothers in an enlightened land rise to a point where they will be able to understand more of their influence in the generation of offspring, and see that the same generative laws control the human species as are well-known to obtain in the animal world, being as careful of themselves in all respects as

the fancy stock-raiser is of the prospective mother of a “high-bred” colt or calf?—*Dr. J. H. Hanaford, in Health Monthly.*

Shaker Village, Mer. Co., N. H.  
April 1887.

E. V. HIGGINS,

RESPECTED FRIEND:—It is not from lack of appreciation of your kind interest, but from sickness in the family that I have so long delayed to reply to your letter. Thank you for the papers, they were quite interesting. You ask if there are any Seventh Day Adventists near me. I do not know of any within about forty miles, but am somewhat acquainted with their faith, having read many of their publications. You say the signs are fast fulfilling. As I understand the Scriptures as compared with history, the prophetic times are all fulfilled, the last period of waiting having expired in seventeen hundred ninety two. I believe that Christ is already manifested the second time, not the man Jesus, but Christ, the Anointing spirit. Not in regal pomp or splendor does he come, for this is not God's manner of dealing with man, as witness the parables, “a grain of mustard seed,” “a little leaven,” “a hidden pearl,” all of which proves that the kingdom of God has its origin out of sight of the haughty and worldly wise of earth. “The Lord whom ye seek shall suddenly come to his temple.” Mal. iii., 1. Where shall we find the temple of God? Paul says, “What! know ye not that your body is the temple of the Holy Spirit.” 1 Cor. vi., 17, and again, “Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you.” 1 Cor. iii. 10. Paul also says that “woman is the glory of the man.”

1 Cor. ii., 7. We also read that Christ should come in his glory. That he has so come, many witnesses can now testify, for they are saved from sin in the present time. He was manifested in a chosen female, who with her Lord constitute the parentage of the "New Creation of God." As the old creation could not be complete without both a father and mother, no more could the new, of which the old was a type. This testimony is very humiliating and pride-staining to the carnal mind, but that alters not the purpose of our God, who has promised to stain the pride and glory of the human heart. I belong to the Church of "Believers in Christ's second appearing," more commonly called "Shakers." This church was established in seventeen hundred ninety two, at which time the prophetic dates expired. Concerning our calculation of those numbers I will write if you desire to know. The twelve Christian virtues are the foundation pillars of the church, namely, Faith, Hope, Honesty, Continnence, Innocence, Simplicity, Meekness, Humility, Prudence, Patience, Thankfulness and Charity. These with the seven moral principles of Duty to God: Duty to man; Separation from the world; Practical peace: Simplicity of language: Right use of property and a Virgin life form the base of our institution. All of these we are striving by the grace given us to manifest in our daily lives, else we do not experience a present salvation, and one in the future we never realize.

Hope I have answered your inquiry to your understanding. If you should wish to inquire further, you are at liberty so to do. We have some standard publications, as, "Testimony of Christ's

Second Appearing," a volume of over six hundred pages, also a "Summary view of the Millennial Church or United Society of Believers," of three hundred pages, and others.

Respectfully,

Nancy G. Danforth,

—♦—  
Mt. Lebanon, N. Y. June 29, 1887.

BELOVED ELDER HENRY:—I enclose letters received from Elder Frederick and Brother James.

The Albany Journal as you will see has published James' letter, and has got it in very correctly.

Elder Frederick would like, if you would please put it in the Manifesto, with his postscript. Would write more but have not the time now. We received the letters on the 25th. inst. after waiting over three weeks. General time of health. Our Ministry will be home this P. M. and we expect the Ohio Ministry to-morrow. Be so kind as to remember us in your prayers, in the absence of our father.

Accept our kindest gospel love and extend as far as you feel. Daniel Offord.

P. S. The music splendid in the June Manifesto; and all is good. D. O.

### THE SHAKER MISSIONARIES.

*Arrival of ELDER EVANS and His Companion in Glasgow on their Trip Abroad.*

We have received the following:

To the Albany Journal:—We have received letters from Elder F. W. Evans and brother James M. Peebles, giving an account of the voyage across the Atlantic, and their reception in Glasgow. It is some seventeen years since the elder, in company with J. M. Peebles, visited Great Britain. At that time they held a large number of meetings and sowed a good deal of Shaker seed, which they are now cultivating, and we are in hopes of reaping a harvest in due time. Shakerism is not of such a fascinating character as to easily draw natural people to it. A daily cross and a life of virgin purity, with the crucifixion of the old man with all his affec-

tions and lusts, is not very inviting, except to those whom the spirit has touched. It is very rare for people to move out of their old tracks until necessity drives them. Our ranks have been made up in some degree by those who felt the need of something to eat and a place to live. However, it is a poor gospel indeed if the soul and the future are all that are to be ministered to, leaving the bodily needs of the present life to take care of themselves. One of the greatest inducements of Shakerism is that the Shaker gospel gives *all* enough to eat and wear, and a place to live. A good wholesome meal and a nice clean bed is a mighty testimony to reach the hearts of some of the children of men; and sometimes through these means we enter the wedge that separates them from the world and lets the light of Christ into their souls. We expect that before long the mission of Shakerism to Great Britain will be consummated by the establishment of Shaker societies in England and Scotland, and be a sort of recruiting station for our societies in America. The English government has now progressed so far that the Shaker order will be welcome there.

Respectfully,  
DANIEL OFFORD.

Mount Lebanon, June 28.

LETTERS FROM THE MISSIONARIES.

*The following are the letters received from the missionaries:*

DRUMMOND'S TEMPERANCE HOTEL, 28 GLASGOW STREET, GLASGOW, JUNE 14, TUESDAY.—*Brother Daniel and Eldress Anna:* Dear Friends: Knowing the anxiety you must have to know of the welfare of the elder, I write to you the first letter that I send backward over this three thousand miles waste of waters. The voyage seemed to me unusually rough and rainy and foggy. I did not enjoy it at all being deathly sea-sick two or three days; but the elder seemed to enjoy it, standing and withstanding the storms like an old oak upon the hill top. The crew might be called Babylon, made up of all professions nearly, including four or five preachers. The elder lectured one evening upon the principles of Shakerism, and it was like

throwing a bombshell into a crowd; some were killed, some were wounded, some were convicted, and all were made to think upon the most important subject or subjects that can be brought before the minds of rational beings. Upon reaching Glasgow, there was a party of Spiritualists watching and waiting for us. I had met and lectured to these people seventeen years ago, and their faces looked familiar. We did not expect to meet them; it was a perfect surprise. They would not hear a word of our going to our hotel to even wash and look decent, and while we were pleading and parleying, Mr. Dugmid, a Spiritualist medium, slipped away, got a carriage, we were hustled into it, and whirled off to the residence of Mr. Robertson, where were awaiting us warm hearts, a fine large room, a well spread table of wholesome food, including good Graham bread. The repast over, people began to come in by ones and twos till the large room was well filled. "Mine host" Mr. Robertson then arose and in a very neat and pleasant speech introduced us. The elder replied in his happiest mood, and in his reply incidentally referred to Robert Burns, which so echoed along the shores of the spirit world, that soon two or three mediums were entranced, the spirits speaking finely of life immortal, as well as recognizing the mission of Elder Frederick to this country. The spirits say that they will help him in his mission—a mission planned by heavenly intelligences. The beginning is grand, it seemed like a baptism—a day or an evening of Pentecost. The elder seemed on fire—the fire of enthusiasm and inspiration. To-morrow evening we attend a seance, and Sunday we are to hold a meeting in the spiritualists' hall. The elder cabled home last evening. You doubtless received it. His health is good—as good as his grit to brave difficulties and do his work as a missionary. He and self send love to all.

Most sincerely yours,  
J. M. PEBBLES.

*Elder Frederick writes:*

JUNE, 14.—James is unassuming, helpful and modest. But he is highly appreciated in England and Scotland. If you could have heard the blessing and thanks by some in the

meeting, of the good they had derived from his "Round the World" and "Homes in the Spirit Land," you would have realized what an influence for good he has exercised over thousands of minds. And he has done much to spread a correct knowledge of Believers. He will have his reward. It is in a practical, unselfish spirit—an interest in gospel truth—that he is with me in Scotland. F. W. E.

Sonyea, N. Y. May 1887.

EDITOR MANIFESTO:—I have been repeatedly questioned by individuals, residents of your village and elsewhere in regard to the position that we take as a religious society in reference to the temperance movement and what is our practice in regard to the use of spirituous and malt liquors? In answer to such inquiries I would say that we take the ground of total abstinence in every case where it is possible. Liquor is used as a medicine only in very limited quantities by a very few. One of the principles taught by the founder of our Order was, "Temperance in all things," both in eating and drinking. Even the use of tobacco is discouraged, and very few use it. The writer was reared in the society from a small child and has never used intoxicating drinks or tobacco in any form whatever, and believes he has been benefited in both body and mind by such abstinence. We extend our hearty sympathy and support to the noble band of workers who are striving for the suppression of the evils of intemperance. And this brings another question that is repeatedly asked by our friends. "Why do you not vote with us as well as pray for the success of the Temperance cause?" In reply to this I would state that as a religious body established on the principle of a commu-

nity of interest in both temporal and spiritual things, it would be a disintegrating force that would cause more harm to us as a society than all the good we could possibly do by the use of the ballot. I think our friends will understand our reasons and respect us for striving to maintain our principles intact from forces that would tend to weaken and overthrow one of the fundamental principles of the society.

Hoping this will place us right before the public, I remain, Yours respectfully,

HAMILTON DEGRAU.

[TAKEN FROM THE CINCINNATI POST.]  
CHRISTIAN COMMUNISM. NO. 4.

*How They Live in a Shaker Village.  
What of the Future of Shakerism?  
An Institution which does Divine Deeds can  
Never Die.*

LIFE with the Shakers is very simple and uneventful.

The "brothers" and "sisters" of each "family" live in the same great four-story "family house." The brethren have their rooms on one side of the wide, clean halls, and the sisters theirs on the other side. Two, three, four or five brethren occupy one room with as many single beds. Two, three, four or five sisters also share their room with one another and each has her single bed.

The rising bell rings at 5 o'clock in Summer and at 5-30 in Winter. Upon rising the brethren take off their bed clothes, fold them neatly and lay them across the backs of two chairs. They then go out and do the morning chores.

The sisters likewise, after properly caring for their rooms, attend to their morning chores.

An hour after the rising bell, the breakfast bell rings, and all repair to the big dining-room, which they enter in two files, one composed of the brethren, from the oldest in regular graduation of age down to the youngest,

and led by the elders, the other composed of the sisters from the oldest down to the youngest, and led by the elderesses.

In this order they enter the dining hall and march down the long, spotlessly clean, but clothless table, the brethren on one side of the house and the sisters on the other. Arrived at their places, they all kneel for a moment in silent thanksgiving and prayer.

Then all seat themselves and eat the meal with speechless assiduity.

The table is completely furnished with food at intervals of four plates, and waiting sisters who take monthly turns at this work, replenish the food-plates as fast as emptied. At the end of the meal all, at a signal from the elders and elderesses, kneel again, and thereafter pass quietly out in two files, but in inverse order from that in which they entered.

Breakfast over, the work of the day follows. The brethren disperse over the farm and to the shops. The sisters go to the laundry the ironing-room, the shops, or about the house-work. Those sisters detailed for that work make the beds and arrange the rooms of the brethren. Others sweep the halls and polish them with their curiously hooded brooms.

Others work in the kitchen. All have work assigned for them to do. The endeavor is to give to each that which he or she can do best and for the best good of all. It has been remarked of the Shakers that special talent is speedily recognized and appropriately utilized.

At 11-30 all are summoned from work, and at just noon sit down to a silent but bountiful dinner. After dinner all work till their assigned task is done or until summoned from work at 5 or 5-30. At 6 supper brings all silently together again, and a couple hours quiet in their room for reading, writing, or study prepares for bed at 9.

Sunday is preceded by a special service of song and silent prayer on Saturday evening. The great meeting of the day is in the afternoon, and consists of singing, marching, silent prayer and exhortation. This meeting is held in the meeting house, or in the meeting-room of the family house of the "center" or "church" family, and all are expected to attend, if not ill. A song and prayer service in the evening closes the quiet day.

The industries of the Shakers are various. It is held among them as a settled principle of their political economy that all such communistic enterprises as theirs must have their industrial basis in agriculture. Hence, all the Shaker societies have large tracts of land.

The one at Union Village has about 4,500 acres, nearly a third of it in woodland. When the society was strong in young men, it cultivated this land and made money; but now that its numbers are few, and its members mostly along in years, it rents a good part of its land, and on very easy terms.

The Union Village Shakers also make brooms, raise and dry sweet corn, make some simple herb medicines, and raise some cattle, sheep and hogs for the market. In this way they a little more than make their income meet their expenditures, besides living very comfortably indeed.

A cyclone last May broke its way through some of their best woodland, broke down a good many chimneys, unroofed some of their buildings and made necessary about \$3000 worth of repairs. The society had to borrow the money, but has since repaid it.

What of the future of the Shaker societies? My opinion is that they have a great future before them, but that to attain to it they must abandon their spiritualism and recover the intense, self-denying religiousness which characterized Ann Lee and her converts.

The Christian religion undoubtedly contemplates the existence of societies of religious celibates, and as originally founded the Shaker societies more nearly realize that New Testament institution than any other societies that I know anything about.

If the Shaker institutions could be rehabilitated after the pattern Ann Lee set, and if the Shaker theology could be replaced in the New Testament simplicity in which Ann Lee established it, the Shaker societies would soon become a great power in the social, industrial, political and religious world.

The weakness of Shakerism lies, I think, in the fact that it has put Ann Lee since her death up into its theology, where she herself would never have consented to be put, and down out of its life and spirit in which she would have delighted to remain.

Ann Lee, as I read her wonderful and inspiring story, was a true saint of God and a humble follower of Jesus Christ, her Savior. She had a wonderful, self-denying, holy, consuming zeal for the conversion of the world. She saw that her Lord countenanced and recommended celibacy, and she herself, upon that authority, taught it. Her self-denial, her patience, her wisdom, her love, her zeal, were admirable. The same self-denial, patience, wisdom, love and zeal in her followers would work wonders in this day, when the thought and desire of all the world is turned toward Christian communism.

Christian communism, to succeed and to have any propagandist power, must be essentially, and entirely and absorbingly Christian. Self-denial for its own sake is not only foolish, it is unworthy. It is only self-denial in a holy cause that is inspiring, contagious and triumphant.

It only remains to say that the Shakers welcome all who come to them sincerely desirous of adopting their mode of life and form of doctrine. Such applicants are received in what is called "the gathering family," where they make a trial of Shakerism, meantime devoting the income from their property—which still remains under their own control—and the labor of their persons to the common good of the society. If satisfied with the life and doctrine, these applicants are admitted into full fellowship by final consecration of all their property to the society, and entering for life the Shaker family.

If at any time previous to this final act they wish to depart they can go and take all their property with them, but after their final act of renunciation and consecration they cannot take their property with them if they return to the world.

Children have a very happy life among the Shakers. They go to the district school, as good as any in the State, and are taught also many useful things in relation to morals, politeness and cheerful industry.

An institution that does such divine things can never die.

THEO. KAIANDER.

NOTHING can in beauty equal truth, Truth alone is lovely.—Boileau.

### KIND WORDS.

East Fletcher, Vermont.

My Dear Friend,

Hannah Wilson.

The MANIFESTOS were duly received. I was glad to see them and have read them all. I enjoy the pure Christian teachings they contain. I cannot see just as you do in some points yet I bid you God speed and truly feel that we are one in Christ.

F. M. Blaisdell.

### THE TRULY SO.

AMELIA J. CALVER.

The truly *patient* suffer the inevitable trials of life without a murmur.

The truly *unselfish* relinquish their own pleasure for others, and serve themselves last.

The truly *philanthropic* will not "let the right hand know what the left doeth," and the discriminating point is the needy, not the lovely.

The truly *good* never deviate from principle, for favor or gain.

Mt. Lebanon, N. Y.

### FROM DAY TO DAY.

BY NELSIA BIRD

THE days go out and the days come in,  
A struggle for right, a battle with sin.  
A song half sung, and a prayer half said,  
A work unfinished and daylight dead.

God knows the reasons—I cannot know—  
Taking His hand I will trustingly go;  
It is better thus, and I only pray—  
To be led by Him who knows the way,

[complete,  
Till the fragments of work are each  
And the perfect song is sung at his feet,  
Till the broken prayer is a hymn of praise,  
And light and joy are not measured by days.

—Selected.

A GOD-LIKE soul is like our sun so bright,  
At one with God the mind its lunar light;  
Their rays are reason and deep reflections might,  
With wit as lightning practiced speech for fight.  
—Leopold.

## Books and Papers.

**PRIMARY FRIDAYS** No. 3. Original and selected recitations for the little ones. The Interstate Publishing Company, Chicago and Boston. Price 25 cents.

The skill displayed in the selection of these beautiful little poems is worthy of the highest commendation. There is not a single worthless selection in the book. Mothers and primary teachers will find them admirably suited for recitation by the little tots. They are all for the very youngest children.

**THE STORY WITHOUT AN END**, by J. C. Pickard. The Interstate Publishing Co., Chicago and Boston. Price 6 cents.

**SCHOOL SONGS**.—Primary Nos. 1, 2, 3 combined, consisting of new and pretty melodies for primary schools. 98 pages. Price, 25 cents. Chicago and Boston: The Interstate Publishing Company.

This little book is filled with the sweetest melodies adapted to the choicest words. Any primary teacher would be delighted with it. Nothing seems so essential to a good primary school as sweet, pretty songs, simple and easy for little children to sing. The songs in this book are all very easy, and yet there is the greatest variety. Most of them have been written expressly for this collection by well-known teachers, such as Wm. W. Keays, George D. Herrick, Kate L. Brown and H. W. Fairbank. Ellen M. Cyr contributes several pages of "black-board music," and Annie Chase half a dozen or more excellent "Motion Songs." The book is divided into three parts, any one of which may be obtained in manila covers at half the price of the three in one.

### THE MAYFLOWER.

The Congregational Sunday School & Publishing Society began with this year the publication of a four-page weekly for youngest readers in the primary department of our Sunday schools, the name of "The Mayflower" being given it as appropriate to the "Pilgrim" Series of publications for Sunday schools, of which it was to form a part. The Society has recently learned that a newspaper bearing the same name had for some years been published at Yarmouthport, Mass., by Mr. George Otis. This has led to a friendly correspondence, and Mr. Otis, with evident sympathy in the work of the Society, cordially acquiesces in the use which is made of the title, "The Mayflower," in connection with the juvenile publication above referred to. Acknowledgments are due to Mr. Otis for his great courtesy in this matter, and it should be clearly understood that his right to the title, "The Mayflower," as applied to a newspaper, is in no way affected by this use which is made of it, with his knowledge and consent, by the Congregational S. S. & Pub. Society. Mr. Otis's "Mayflower" is an attractive weekly paper (secular) of eight pages, and is intended for the family. It has a large variety of reading matter adapted to old and young, is carefully edited, and its price, \$1 per year, places it within the reach of many readers who cannot afford the higher-priced papers.—[Congregationalist, May 26th, 1887.]

We understand correspondence is being had with Oliver Optic, James Otis, Horatio Alger, Jr., and

other eminent writers for the young, in order to secure their interesting contributions for the Mayflower. The Mayflower will be sent on trial for two months for only ten cents. Try it.

**THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.** June, Contents: Capt. Samuel Samuels; Familiar Talks with our Young Readers; The Christian Religion; J. W. Lowber; Dormant Ability; Our Corner Man; Wonderful Triplets; Reciprocal Influence of Mind and Body; Mathematically One-Sided; Heredity; Leading Elements in Washington Society; Health Papers,—No. 4; Emergencies; Inebriety and its Cure, etc., etc. Fowler & Wells Co., Publishers, 775 Broadway, New York

Oh fear not in a world like this,  
And thou shalt know ere long—  
Know how sublime a thing it is  
To suffer and be strong.

—A: "I thought you were a vegetarian, and now I see you eating mutton!" B: "Well, I am only an indirect vegetarian,—I eat the meat of such animals only as live on vegetable food"

### LIVING WITH GOD.

To live with God, is to live above the world, and nothing moved by its wrongs or trials.

M. W.

## Deaths.

Lavinia Salisbury, at Watervliet, N. Y., April 22, 1887. Age 88 yrs. and 6 mos.

A Tribute of Love to Sister Lavinia.

AURELIA WHITE.

GONE! but not dead is the tremulous voice,  
As we bend o'er the cold silent form;  
So grand in its loving, so noble and true,  
The spirit that this did adorn. [grasp]  
Dear Mother, be with us, hold our hand with that  
You often expressed while yet here,  
To lead us along till we join you at last  
In heaven, with love and good cheer.  
From youth to old age her whole life was given,  
A willing and full sacrifice,  
To follow the Savior, and gain that bright haven,  
Prepared for the good and the wise:  
A Teacher and Leader, wise, generous and true,  
Her counsels were loved and believed;  
And many will bless her, ever will and now do  
For the guidance and strength they received.

Watervliet, N. Y.